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Melanesia: Social Anthropology.

The People of Aoba, New Hebrides. *By Rev. A. S. Webb.*

The island of whose people I would speak is one of a considerable group of islands, the northern New Hebrides, some of which are very large, and all of which were at one time very populous.

Various causes seem to be bringing about the depopulation of the islands, though in a few places, especially as in North Raga (Pentecost), where women missionaries have been at work, there is a decided improvement in vital statistics, owing to the medical help available, and instruction in the welfare of infants. Whether the position has been saved in these places remains to be seen, but there is ample evidence in other places that the desire for race survival has almost gone.

The population of Aoba was estimated by Rannie, in 1885, to be about 10,000, but a census taken in 1919 showed only about 4,000.

In recent years barriers, formerly impassable, between the tribes on the same islands are breaking down, and it is not uncommon to find their strict laws governing marriage being disregarded, permitting marriages within the clan, and occasionally marriage between a man and woman of the same family, whereas cross-clan marriage was previously a strictly kept rule. It has, too, in these days become possible for totally different peoples, such as the Merabeo of north-western Aoba (the Duin Dui district, which faces Santo), and the Meraeulu, who occupy the remainder of the island, to meet socially and so become familiar with each other's customs, though formerly the only meetings which occurred were between raiding parties on either side, and some one or more of the weaker party would supply an appetising meal for the victors. So far as history goes, these, and perhaps an occasional trading expedition, were the only dealings between the two peoples; yet there is a strange link in the fact that the secret society, called *hungwe* on Aoba, is one and indivisible. This fact was perplexing, but eventually I discovered an old legend explaining how an originally united people became two distinct tribes. Floods are not unknown on Aoba, and in the days of long ago the two lakes which fill the crater of the great central volcano overflowed their banks and destroyed the population of the Merabeo country. Only Livulivuala and his wife and their son and daughter escaped. Apparently the shock caused them to forget whether they belonged to the marriage clan called Tagaro, or to that known as Merabuto. When the problem of marrying their son and daughter confronted them, they sent off to their neighbours for help. The obvious question was asked: "What is your marriage clan?"; and when they could give no answer, their neighbours refused to have any dealings with them. The story goes on to relate that the brother and sister married, and their neighbours' disgust at such a proceeding led to the widening of the breach.

The names *mera-eulu* and *mera-beo* need some explanation. Roughly they might be translated "highlanders" and "lowlanders", yet the country of the Merabeo is

almost as rugged and hilly as that of the Meraeulu, but for the latter to attack the former by land they must cross the very lofty central range of Aoba, which in places attains a height of 4,000 feet, and so they literally became the " men from on top ", while the Merabeo were the " men below ".

It may have been about this time that Tavuti of Merabeo established connexion with Tamarino (Santo) ; and yet the Merabeo have little in common with Tamarino, in spite of the very old legend which credits Tavuti with being the human forefather of that people.

In the legendary history of Aoba a complication occurs here. I was given to understand very clearly that the numerous marriage families were precedent to the two great marriage clans already mentioned, namely Tagaro and Merabuto, and I give greater weight to this order than to the reverse ; but there is a story that Livulivuala, in seeking a wife for his son, found a baby girl in a rat's nest, and that this baby became the ancestress of the rat marriage family, which marriage family certainly claims that particular part of Aoba as its original home. Of course this may have been a scheme on Livulivuala's part to get back into the old system, and there is this to be said for it, that the people of that district, where the pgymies dwell, are included with the Meraeulu though actually on the Merabeo side of the great mountain.

The Meraeulu division is also resident in southern Maewo and on northern Raga, the nearest points of contact with other islands, and in this way there is occasional intermarriage between the peoples of these three islands. The name is not the only evidence of this contact, for southern Maewo and northern Raga have the same form of dress as the Meraeulu of Aoba, dialects and customs are very similar, and the *hungwe* is the same.

The language of the Merabeo is very different from that of the Meraeulu, and their customs also differ considerably, yet as I have said, the *hungwe* is the same. I am led to believe, however, that there is very definite connexion between the *hungwe* of Aoba and the *suqe* of the Banks Islands, so that it means little as a link between the Merabeo and the Meraeulu.

I was informed by at least one man of Aoba that their ancestors, like the Santa Cruzians, wore nose and ear-rings of tortoiseshell, together with similar shell discs on necklaces to signify rank. The practice of piercing the septum of the nose, which is very general, especially among the Merabeo, supports this assertion, though a man of Merabeo told me that the custom was a device to cheat the worms which would destroy the body after death, for the worm would try to enter the body through the nostrils, but, passing through the pierced septum, it would miss its passage into the body.

I have referred above to the pygmies. They dwelt in the villages behind Vat-gabani (the sail rock), a landmark of the lee coast. They were few in number when I first met them in 1917, and may perhaps by now be extinct. Few of them reached five feet in height, most of them being about four feet nine inches. They were very sturdily built, and good workers, as their houses and gardens showed. They were eligible for intermarriage with the Meraeulu, and this may have helped them to lose their identity. Their chief village when I knew them was Lo-vui-gelato (" at the foot of the nettle tree ").

Where did the Aobans get their Name?

Except in the case of tiny islets, the residents seldom have a name for their own island, and if you point along the coast and ask its name, they will often tell you the name of the district concerned. To get the name of an island it is necessary to ask the residents of a neighbouring island ; even then you may get their name for it, while the people of the next island may have a different name altogether.

Aoba gets its name from the allied people of southern Raga and Malekula. The Aoban calls Malekula, Tawanavu, and I am told that the people of Tawanavu still regard Aoba as in some way their original home, and when a son is born the father will take the

young child with him in a canoe and paddle out some distance towards Aoba and, calling the young child's attention to Aoba, he says: "That is your home", after which they return to Tawanavu.

Tawanavu is the land of the Big Nambas. The men of that place, as also of southern Raga, practise a peculiar form of circumcision. The people of Aoba do not practise circumcision, and are alluded to by the Malekulans as Ta-Ombai, that is, the men uncircumcised. My little contact with Malekulans was not sufficient to afford any opportunity of comparisons between the people, nor can I imagine why they should speak of Aoba as their home, but the fact just mentioned is definitely established.

I have already referred to the legendary connection of the Merabeo folk of Aoba with the people of Tamarino (Santo), but no permanent alliance was maintained, and in spite of an amazing story once told to the journalist McMahon, and published by him in the *Wide World*, that a marriage market was held on the beach at Duindui on Aoba, to which men from the neighbouring islands came to purchase their wives, I have been quite unable to trace any such custom. In these days of licence, however, it is a fact that many Aoba women will be found living as wives with white men or Melanesians in many parts of the New Hebrides, for Aoba women are noted for their intellectual capacity, and are much in demand as recruits.

Marriage regulations were always most definite, and any breach of the recognized laws was always regarded seriously. Already I have shown that the loss of the clan-marriage system was regarded as responsible for the breach between the Merabeo and the Meraeulu. I personally feel that the difference between the two peoples of Aoba lies deeper than this. I have already said that the language of the Merabeo is obviously more than a dialect of that spoken by the Meraeulu, and in their physique it is possible often to see such a difference as to enable one to allot individuals to their respective tribes.

I am inclined to believe that the pygmies, now very few in number, who inhabited the hill country between the two other tribes, were the earliest inhabitants of Aoba, and were driven to the safety of their hills by invasions from two directions. Perhaps both invaders made overtures to the pygmies, and adopted their marriage family system, while the Meraeulu may have had the dual system as well. However, the story as given to me by men residing in the villages behind Lombaha, who were closely in touch with the pygmies, goes to show that the people became confused by the family system and were at a loss to know between which families intermarriage was allowed. To solve their problem a wise old man planted a triangular garden of sacred plants, and, standing at the apex of the triangle, he called to him the various families and sent them to the right hand or to the left, thus forming them into two clans, Tagaro and Merabuto. He then told them that it was only necessary now to remember to which clan they belonged, and provided every marriage was inter-clan, all would be well. Any breach of this simplified rule is regarded with abhorrence, and the marriage is spoken of as a marriage that stinks.

Descent is matrilineal, and the families owe their origin to an ancestress born in unusual circumstances. The ancestress of the rat family was a girl born in a rat's nest, apparently of rat parents. The ancestress of the pig family was the daughter of a sow which had been washed up on the shore of Raga (Pentecost), having apparently drifted from Aoba; and so the story goes on for the nineteen or twenty families now recognized. There is a slight confusion, which may perhaps be reconciled on further inquiry, in that in different parts of the island the pig family and the yam family are found in the opposite clan.

Marriage is definitely a matter in which the principal parties have very little choice. The betrothal is often the result of a tentative arrangement between parents before the children are born. The bride-price is sometimes fixed before it is known whether the sex of the coming child will permit of the agreement being ratified.

A definite betrothal ceremony follows the birth of the children, in which the bridegroom-elect is carried to the village of the bride. He, or his deputy, carries a drinking coconut, a leaf-cup full of water, and two strings of shell money. The parties to the future marriage each must drink of the coconut, the bridegroom tips the water from the leaf-cup over his prospective bride, and then one string of the shell money is placed on her as an anklet and the other is set over the left shoulder and under the right arm.

Even in the case of child-marriage, which is very general, several years must elapse before the bride is ready for the final ceremonies. A most elaborate tattooing goes on at intervals until she is of marriageable age, when the final design in a " v " shape is tattooed on her chest, just below the throat. During part of the time she will have been living in the home of her prospective mother-in-law, who trains her to be a suitable wife to the boy, who by now is living in the men's house (*gamal*) in the village, and so can avoid his future bride—a custom to which I refer later.

Ceremonial ablutions, the shaving of the head and anointing of the bride precede the marriage ceremony, which begins in the home village of the bride, and is concluded in the village of the bridegroom to which the bride has been carried on the back of the principal " mother-of-her-fowls " (father's sister), accompanied by a retinue of relatives, carrying their wedding gifts for the new home. Here, after much speechifying by both fathers or their deputies, the ceremony concludes with the killing of a small pig by the bride, after which she is taken to her new home. Her near relatives remain with her for some days and nights to make sure that the groom can bring no accusation of pre-marital unchastity against the bride. This is an important matter affecting greatly the price paid for a wife.

I referred above to the fact that in certain relationships there are definite rules of avoidance. A betrothed couple are not supposed to meet, so that, as already remarked, a boy must leave his home when his future wife comes into the care of his mother. Brothers and sisters are under a very strict rule which not only demands that they must not meet under any circumstances after the relationship is realized, but also the sister may not eat any food which bears her brother's name (a very real disability), nor may her husband risk taking home any food cooked by her brother in the *gamal*. Men will not under any circumstances mention their sister's name, for to do so is to insult her in a most atrocious way. This rule was imposed, so it was alleged, because of cases of incest between brother and sister, and the name of one offender was given me. Later I shall mention a relaxation of this rule in connection with a secret society called *Naqatu*, and sometimes determined evildoers will deliberately break the rule, to accomplish which involves a visit to the spot where a most notorious case of incest had taken place. Rules of respectful conduct, if not of entire avoidance, also exist between relatives-in-law.

The birth of the first child is very generally delayed, either naturally or by artificial means, for several years. Pregnancy, though the essentials to it are well understood, is said to be due to external influences, as, for example, the fact that a lizard crossed the path of the mother ; or she may have gone on a definite quest to a sacred cave or rock, near which she will see some sign that all is well. The father of the child has his part to play as the mother's pregnancy advances ; he must not climb trees or do heavy work, lest some harm befall the child ; and if when labour comes, there is any delay, he is expected to perform certain rites which will help the mother. A woman desiring to avoid pregnancy will be most careful to keep well away from the sacred places which are sought eagerly by those who desire children.

Birth takes place in a rough shelter which is built beside every house or group of houses. Such shelter is called *vale wuweu*, or " house of humbling ", and to it the women must retire for their monthly disturbance. These places are most insanitary, and ill-kept as a rule, but usually birth is not followed by any complications. The afterbirth is regarded as important, for by it the future health of the child may be divined. It is placed upon a fire, and if it be quickly consumed the child will be well and strong, but if slowly, then the child will be peevish and fretful, and subject to fever.

Abortion and infanticide were at one time common, and apparently little thought of. There was this to be said for infanticide, that when a mother died in childbirth or leaving a very young baby, the child would, if not killed, die of starvation, since artificial feeding or wet nurses were not available. Nowadays one seldom hears of infanticide, but suspects that abortion or prevention is as regularly practised as among white folk.

A child's independent existence is dated from the dropping of the navel, towards the end of the first week, and on the tenth day the child is given a name, usually with some reference to the circumstances surrounding its birth or personal appearance, as Boe-mavute, after a white pig possessed by the father. The " mother-of-the-fowls ", who will figure so largely in the future wedding arrangements, also has much prominence at the time of a birth, and also when the first tooth breaks through. She brings offerings of a fowl, and receives in return for her services a gift of plaited mats.

Very early in the life of a boy there comes the influence of the secret society, the *hungwe*. To one who knows nothing of Freemasonry from the inside, the *hungwe* suggests his conception of that organization. The *hungwe* has its degrees—many of them—its regalia (including wonderful aprons), and its secret rites and ceremonies. To be high in office in the *hungwe* is supposed to be a sign of fine character, but sometimes, however, it merely designates wealth, for the degree taken is a life office, and to attain it means the expenditure of much wealth and the provision of many feasts. During these feasts enormous quantities of food, both flesh and vegetable, are consumed, and much kava is drunk, for the Aoba man is a kava man, and not a chewer of betel-nut. Because the chiefs have access to money and food supplies, the highest ranks are generally in their possession, and are kept in the family. They must be paid by any aspirant to rank, and the cost increases as a man goes up in rank. Enormous debts are incurred by place-seekers, and these debts, regarded as debts of honour, are usually bequeathed to his relatives, who, though regarded with great respect, may be kept poor for the rest of their lives.

If Freemasons believe that their society is universal, and I understand that they do, then the native secret societies of the islands offer them a wonderful field for research.

Though the *hungwe* is definitely a man's society, and women were only permitted to share in the dancing and work of preparation and remains of the feast, the women had a secret society of their own, but so far as I could learn they were not very enthusiastic about it.

In addition to the *hungwe* there was another organization called *Naqatu*, in connection with which I believe a great deal of licence was permitted, even to the breaking of the solemn regulation of avoidance between brother and sister, and the result was at least occasional cases of incest.

Plaiting is a very fine art on Aoba among the women, who make very handsome dresses for their menfolk. Each rank in the *hungwe* has its distinctive dress, and an intricate design is plaited into the dress, after which, by a lengthy process, a stencilling is applied to it, immediately covering the design.

Magic plays a great part in the life of the Aoba people. Luck signs and charms are almost universally respected and used. If as he walks to his garden a kingfisher rises on his left hand, a man will return home and set about some other work rather than risk ill-luck in the garden ; but should the kingfisher rise on his right, then all is set for a lucky day. Charms (chiefly stones, breathed upon by some sacred man called a *novo*) must be planted amongst his taro, his yams, and his fruit trees to ensure good growth. The witch-doctor, be he *novo*, *gaqaleva* or *matairongo*, is in continual demand ; the first, to produce by charm certain results ; the second, to counteract by magic natural circumstances ; the third, to prognosticate. Of course, all must be paid, and frequently their successes are most uncanny.

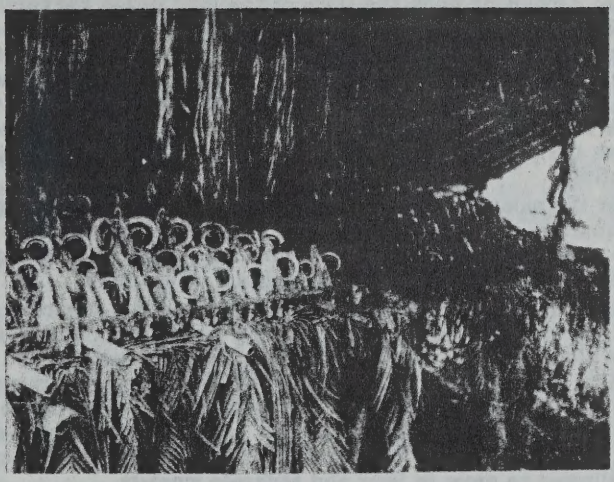
Sacred men are set apart for some purposes, notably the catching of flying-fish, and such men must live apart from their womenfolk while they are pursuing their sacred

avocation. Some sicknesses were regarded as likely to respond to treatment, and certain men and women were acknowledged as experts in the use of herbs. The uninitiated sometimes imagined that the singing of the words of the prescription was an incantation, but these medicine-songs really took the place of the prescription book of the chemist. Poulticing and massage were much used, and leaves and seed pods, etc., gathered at the right time, have to my knowledge given great relief, and in many cases produced recovery, when the contents of a medicine-chest had no effect. Men never die naturally on Aoba. "Someone has done it", and perhaps the dying man has been able, before he passes, to lay the blame on that "someone". The cause of sickness may seem strange, as for example stepping over a pig, or disregarding a sacred place or snake, but always the spirit of the pig or snake or sacred place causes the death, and the spirit belongs to some man, living or dead, who is ultimately responsible. Perhaps it is a definite case of poisoning with food or drink, or the death may simply be by suggestion. Behind it all is "someone", and so they go to work to discover the ultimate cause. If it be a departed friend or enemy, the ghost must be appeased with a gift, but if it be a living person, he is obviously an enemy, and must be disposed of in similar fashion if possible, or may be by murder, and so feud follows feud, until at last a truce is patched up by the payment of blood-money.

Burial is always by interment in a prostrate position, the corpse being wrapped in many mats. Children, women and unimportant men are usually buried in or near their houses, but chiefs, in proportion to their importance, are interred with much ceremony. His wives may be buried with him, and most of his possessions go with him also. A huge grave is prepared, sometimes as large as sixteen or twenty feet square, and ten feet deep. The body is wrapped in hundreds of money mats (he takes his wealth with him), till the parcel is anything up to ten by four by four feet. This is lowered with great difficulty into the grave, and if any human sacrifices are to be made (this has not, to my knowledge, been done since 1916), they are put into the grave, which is then filled in. Of course a great mound is made over the grave, and a stone wall banks up the mound. Hither is brought at intervals of increasing length, food for the ghost, which for a time remains near the familiar haunts of village and garden, or in the dead man's private sanctum (a ring of stones where he may keep his familiar snake or snakes). At times the ghost may go down to the beach, where, in the flesh, he had been accustomed to bathe, but finally, disconsolate, he retires to Banoi, the great crater in the central mountain of Aoba, 4,000 feet above sea-level, where in 1921 there still existed a small active vent, by the side of the two great lakes which occupy the crater. It is not considered decent of a ghost to return from Banoi, but of course one can never be sure when he has left his old haunts, and so the death feasts for a man of importance go on at regular intervals during at least 1,000 days, which period is carefully recorded by means of the cycas palm leaf, from which each day a leaflet is plucked.

The cycas palm is called *mel*, and as it is possible to score 100 by plucking off the leaflets of one frond, the word for 100 in Mota is *melnol*, that is, the whole *mel*, but on Aoba, though the same method of counting is used, the word for 100 is *vundolue*, that is, the whole *vun*, or bunch.

In counting, the Aoban recognizes ten and hundred and thousand, but after ten it is ten and one up to twenty, then two tens and one, and so on up to *vundolue*. This system is definitely linked up with counting on the fingers, for five is *lime*, the word for a hand. There are two other forms of counting, possibly ceremonial, which were known to only a few. One form centred round the middle finger, and consisted of only three words; the other, a rather musical form, is as follows: *sakai*, *nalua*, *natolu*, *tilamba*, *lambati*, *tinaro*, *romule*, *toatoa*, *naqile*, *naqis*. To count by the three-word system is to *walen*, and by the third form is to *neveneve*. The fingers of the hand are all named individually: the thumb is the large one, the forefinger being the pointer, the central one being the longest one, the fourth is the useless one, and the little finger is the weed-puller.



Skull racks, Wala.

Headman on pig-killing altar,
Dip Point, Ambrym.

In these days when there is agitation for a modernized calendar, it is interesting to note that the Aoban has a thirteen-month year, which is divided into three or four seasons, which are dependent upon the state of the land or sea harvest. One period of five months is labelled *undu*, in reference to the approach of the " palolo worm " season. This season overlaps *rara* (the autumn leaf season), or winter, and *mavuro*, the grassy season, or spring. *Mavuro* in turn gives way to *magoto*, or harvest season. One of the months is called the " long month ", and I presume that it is in this month that the Aoban adjusts his calendar. His year has two names, though I am inclined to think that *damu* really means the period from planting to digging of yams, while *higao* means from planting to planting.

The period of the month is divided according to the appearance of the moon—new, half, full, three-quarter—while daytime is told very finely by reference to the position of the sun. The night is divided by the cock-crowings, while on moonlight nights a fine distinction can be made by reference to the position of shadows.

I have said nothing of the appearance and character of the Aoban, except in speaking of the pygmies. As with most races, there is great diversity in stature and appearance. Apart from a few albinos (I saw four), there are a few quite fair skinned people, but the generality are a dark chocolate brown. A few of the people, especially one family behind Lombaha, could almost be called black. The average height would be about five feet seven inches, though a few touched on six feet. Rannie speaks of a seven-foot giant by name Tariare, but he must have been an exception. The hair is generally frizzy, and for mourning is allowed to grow in long and separate ringlets.

The estimate of their character by different observers varies widely, and I think this may be due to their effect upon the observer, or the condition of his liver, but after a residence of more than six years amongst them, during which I gathered the information contained in this paper, years spent in very intimate intercourse with them in their villages, I am prepared to stand by Bishop Patteson's estimate when he spoke of them as " these singularly fine people ".

Tasmania: Material Culture. Meston.

Tasmanian Stone Implements. *By A. L. Meston, M.A.*

The British Museum Guide to Stone Age Antiquities dismisses the implements of the Tasmanians in one short, sweeping sentence: " The knives of the now extinct Tasmanian aborigines were of the rudest description, generally chipped only on one side and quite devoid of symmetry."

Such a pronouncement was based, I presume, on the collection existing in the Museum, and if so, its collection is by no means representative of Tasmanian stone culture. Even a cursory examination of any good collection would at once dispose of such a statement. While it is true that the Tasmanians confined their chipping to only one side, it is quite erroneous to speak of their implements as being of the " rudest description ". Many are beautifully symmetrical, and show considerable specialization. No doubt one can point to scores of unsymmetrical flakes without any evidence at all of specialization, but this merely goes to show that the Tasmanian was like most human beings, whatever the race, and did not use a specialized tool unless the occasion demanded it. For a rough initial scraping of the wood used for spears and waddies, any sharp flake would do, but for a good finish, a specialized tool would be required, and was forthcoming. And it would be so for other tasks.

Nor was it the practice of the Tasmanians merely to pick up a suitable pebble or fragment and knock flakes off at random. They had developed a much higher technique than this. I have in my collection a core and flakes which fitted together make up the original block. These splendidly illustrate this technique; but even without this, if an examination is made of a representative collection of artefacts it may be readily seen. Having chosen a pebble or fragment, the aborigine prepared an oblique striking platform

by "squaring" an end. He was now ready to begin making flakes. With a hammer stone, he struck the prepared platform obliquely and a series of flakes rippled off. From these he chose that which best suited his purpose and proceeded to make it into a tool by chipping from the flat side outwards, shaping it in accordance with his wishes. Although it is possible to find some highly specialized tools, notably those which I designate snouts, in which every trace of a striking platform is absent, yet in the many shapely implements that exist this oblique striking platform is so constant as to be definitely characteristic.

I set out below a classification of Tasmanian implements. Each class is based on so large a number of specimens that it is quite evident that the form was not the result of a fortuitous circumstance, but arose from a conscious aim to shape the tool in a special way.

(1) The scraper with a snout is the most abundant specialized form which occurs. This implement bears a marked resemblance to the *grattoir a museau* found in the upper levels of the culture of Western Europe known as Aurignacian. In its most striking form the snout stands out boldly as a salient, being marked on each side by a carefully trimmed notch. In other implements, although the salient is not so pronounced it is quite unmistakable. It may appear in any position on the scraper laterally, terminally, or at any angle, and is often found in combination with other forms. In the relation of length to breadth, and in steepness of edge there is great variety. Sometimes two or even three snouts are found on one scraper. On the other hand it is not unusual to find flakes of upwards of three inches in length with no secondary chipping except for a small but carefully worked snout.

(2) Points are also abundant. They may be formed entirely by secondary chipping or by secondary chipping on one side and a sharp unworked edge on the other, or by two sharp converging unworked edges. Some points closely resemble in form the "Mousterian point" of Western Europe, in that they have their lateral margins bevelled and converging to a point at the end opposite the striking platform. But they differ in technique, the delicate narrow flaking found on the best Tasmanian specimens far excelling in workmanship anything belonging to Mousterian culture. Occasionally we find such points possessing a tang at the base.

(3) The concave scraper is numerous. There is much variety in the shape and size of the specimens and in the width and depth of the concavity. Many show splendid workmanship. This tool was no doubt used as a spoke-shave to smooth down spears and waddies.

(4) Side scrapers in which the cutting edge is formed along the side of a flake and is slightly convex are also abundant. This tool may have been used for skinning animals. If so, the convexity would be essential, for it would enable skins to be detached without the edge of the tool catching in them. A noteworthy feature of these scrapers is that some fit the right hand, while others are adapted only for the left. This is a type analogous to a Mousterian form.

(5) High backed or keeled scrapers revealing good workmanship form another distinct class. In this implement the sides rise steeply to a sharp central ridge or to a central plateau.

(6) A highly specialized form of core scraper exists. It has a nearly circular base, rises to a cone, and shows much secondary chipping.

(7) End scrapers in which the working edges of the tools occur on the ends of blades or flakes form another class. Two varieties exist, in the one the cutting edge is convex, and in the other it is straight.

It is not uncommon to find two and even three specialized types on one flake. For example, we may find in combination a concave scraper and an end scraper, a concave

scraper and a side scraper, a concave scraper, a side scraper and a snout, an end scraper and a point. Invariably these combinations show high workmanship.

This brings us to the question of the method of chipping. From a careful examination of the implements and practical experiments, I am convinced that to produce the delicate and flute-like chipping of the best implements there must have been far more control of the process than can be had by using only a hammer stone; in other words the Tasmanian must have practised some form of pressure flaking. In all probability he used a bone fabricator for this purpose. I have in my possession bone implements gathered from Tasmanian middens for which it seems impossible to suggest any other use. Several of them match those used by the Worrora tribe of north-west Australia and figured by J. R. B. Love in his recent book, *Stone Age Bushmen of To-day*. It is possible that a stone fabricator was sometimes used. If this were so, it may have been one of the uses to which the snouts were put.

Quartzite, chert, porcellanite, breccia and basalt were the main materials from which the Tasmanian shaped his stone tools. The frequent shingle beds that stud our coastline, composed in the main of quartzite pebbles derived from the basalt beds of the Permo-Carboniferous system, provided him with a fine-grained quartzite admirably suited to his needs; chert and porcellanite he obtained from zones of contact of mudstones and sandstones with diabase (dolerite), and from them produced some excellent tools. Breccia is much more limited in its occurrence and use. It outcrops on the north-west coast west of the Leven River and, judging from the excellence of the tools produced from it, was highly prized. The southern tribes also had a breccia "quarry", but if the quality of the tools produced from it is a guide, it had not nearly so suitable a fracture as the northern rock, for I have never seen anything but crude tools made from it. This, too, was the experience of Dr. Fritz Noetling. Basalt was only occasionally used. Breccia artefacts are abundant along a coastline of about forty miles in that district, which includes the River Mersey and Port Sorell; this was the territory of the north-west coast tribe. Outside an area in the south of the island breccia is not found except in this territory, where it occurs as pebbles and boulders on shingle beaches, though not in great quantity. For their artefacts the usual practice was for the aborigines to use the most suitable stone in their own territory, but at Cape Grim, more than one hundred miles beyond the range of the north-west coast breccia, I picked up two artefacts made from it. At Semma, in the same district, and about 150 miles distant from the breccia range, I also found an implement. To find implements made from this alien stone among hundreds made from the local quartzite, slate and chert suggests that trading took place in a material which was more suitable for fine workmanship than the local stone.

In addition to these highly specialized types there are larger and heavier "hand axes", which do not show the same exquisite workmanship. On coastal middens we also find pebble choppers. These are made from water-worn ovate pebbles broken away obliquely at one end to form a sharp edge. Occasionally the pebble is split longitudinally so that the under side is quite flat. Pebble choppers range in length from two and a half to eight inches, and weigh up to three pounds.

It will thus be realized that the Tasmanian lithic culture had advanced far beyond that of man near his lowest known level. Whilst there are many analogies with Mousterian and Aurignacian cultures, both in type and technique, it must always be remembered that the Tasmanian culture contains much that is atypical both to Mousterian and to Aurignacian. All that we can say is that the Tasmanians arrived in the island with a lithic culture more or less comparable with Aurignacian, but which retained a strong Mousterian flavour. And no doubt some modification took place during a period of long isolation in a changed environment.

A. L. MESTON.

Melanesia: Social Anthropology. **Bell.**

The Play Life of the Tanga. ***By F. L. S. Bell.*** **Part II.**

A significant feature of native life is its unit organization. Every social activity of importance is carried out by groups, and play is no exception.

Competitive team games are a characteristic element of all important Tangan ceremonies. They compete with the dances for popularity as items of entertainment. As they are organized along clan lines, the clan spirit is transformed into a keen team spirit which, though often taxing the mediatory powers of the organizer of the feast, ensures a first-class spectacle for the guests. Another occasion on which competitive team games are played is at dance rehearsals. As these are generally held on moonlight nights, the sight of forty or so people playing a team game whilst waiting for the dance master to arrive is most picturesque. To the ethnographer interested in culture survival, such sights did more than anything to convince him that he was working among a happy, primitive folk for whom the old cultural standards still stood supreme in a rapidly changing world.

Perhaps the most popular team game in Tanga is called *an sodan*. Two teams of ten men on each side pit their skill with the spear against each other. Two bamboo stakes (*an sil*) about seven feet high and no more than one and a half inches in diameter, are erected about six yards apart on the dancing square. Each team stands behind its stake, and each member of the team is provided with a small hardwood spear. The object of the game is to hurl this spear through the opposing team's *an sil*. When each man in one team has finished throwing his spear at the opposing target, the whole team moves away from its own *an sil* so that the other team can treat it likewise. At the end of the first round, that is when both teams have finished throwing the twenty spears allowed them, a tally is made of the number of spears in each *an sil*. If team B succeeds in piercing the *an sil* six times, whereas team A pierced it only four times, then these four spears are withdrawn from the *an sil* and team A starts again from scratch. The same rule applies when team A records a greater number of hits than team B. At length, one team pierces the *an sil* with all the darts in its possession. It is then spoken of as *an kum*, i.e. the one on top, and members of it deride members of the other team, calling out that they have beaten them. The next proceeding is to give the losing team a chance to even scores. This second division of the game is called *kem sam kŏsŏ*. In connection with this game I have a note that the ordinary kinship avoidance attitudes which would normally exist between certain members of two such opposing teams are suspended during the progress of the game.

A variant of the above game is called *pes man*. My informant told me that it was usual for each team to adopt a name before commencing play. Two popular names are " eagle " and " hawk ". The game differs from *sodan* in that both teams shoot from the same spot at *one* target. If we suppose that the eagles have three men, A, B and C, and the hawks have three men, D, E and F, then the order of shooting is A, D, B, E, C, F. If A's spear pierces the *an sil*, then it behoves D to either (1) knock A's spear out, (2) place his own spear above that of A's, or (3) knock A's spear out and place his own in the *an sil*. When all the members of one team have their spears fixed in the *an sil*, they are declared the winners. They mock at the losers and challenge them to another game. The winning cry is *tahgau ia:t* (the eagles are/on top) or *gosora ia:t* (the hawks are/on top), as the case may be.

One of the very few ball games played by the Melanesians is *pul um bo*, or pig's bladder. As the native name suggests, the ball is the inflated bladder of a freshly killed pig.

The ball is handed to a member of one of the two opposing teams. He punches it into the air and tries to keep it in motion as long as he can. If it fall to the ground before the tenth hit, he has to hand it over to a member of the opposing team and await another opportunity to score for his side. Whilst the player is juggling the greasy ball

his team mates cluster round him. At the same time the members of the opposing team bump into him and do everything they can to make him miss.

The game is a moist boisterous one, and a most efficient exhaust valve for those animal spirits which animate most native players. In this connection it may be convenient to point out that although every game has its rules and the native players abide by these rules, yet there is no chivalry in Tangan play. The British concept of "good sportsmanship" is unknown to the Tanga. For example, they would regard it as pure folly for a losing team to congratulate those who had beaten them.

Dexterity with the spear is regarded by the Tanga as a prime virtue of manhood. As in the case of *sodan* and *pes man*, the chief aim of the two teams which engage in the game called *pul um komo* is to test their skill with the spear.

Members of the teams form a long line, shoulder to shoulder. They then spread out, leaving a space of four feet between each player. A disc about one and a half inches thick and six inches in diameter is cut from the base of a banana plant. This disc is bowled along from one end of the line to the other, and while it is trundling past each player, he attempts to transfix it with a spear. When all the players of one team have succeeded in piercing the rolling disc, they are judged the winners.

In marked contrast to the silent, almost sullen manner in which the spectators greet the performance of a dance in Tanga, the playing of competitive team games is accompanied by more barracking, shouts of appreciation and adverse comments than a test match on the Sydney Cricket Ground.

As a test of strength, in contrast to the games described above, which are tests of skill, is the game called *tae tae bis*, i.e. pulling/the vine, or better known to us as tug-o'-war. Although the word *bis* means vine, no rope or vine is used. The game is played by two teams of ten men each. The members of each team clasp hands, and on a signal from one of the spectators, the leader of one team clasps the outstretched hand of the leader of the other, and each team tries to pull the other on to that portion of the ground where it stood before the signal to pull was given.

Individual Play Activities.

In the first part of this article I briefly sketched in the background of Tangan play, and incidentally mentioned a few individual play activities. In addition to those already mentioned there are several games played by boys and girls and men and women as individual games.

Tanga is an island group, and it is only natural that the natives should find much of their pleasure on the beach and in the warm reef waters surrounding their island home.

Although they go to much trouble in selecting a suitable tree for use as a springboard, and in placing it in position in a hole in the reef, they never dive from it head first. They always jump feet first, and to the accompaniment of the following ditty, which, I hope, will serve to remind the reader that the Pacific Islander, like ourselves, "looks before he leaps".

As he stands poised on the outstretched limb of the tree, he sings:

This water is not to my taste,
To be sure 'tis not to my taste,
I sip it. 'Tis cold and bitter,
Bitter and cold to my palate.
(A pause.)
Oh ho! It tastes good,
It tastes very very good.
Here am I on this *gilgil* tree,
Here am I in the water.
(The singer jumps.)

My native informant interpreted the song as meaning : The player looks at the water and it is not tempting, but on a second look he says it is good, and he then jumps. The game is sometimes played by women when by themselves. Unlike the men, they do not remove their leaf girdles when indulging in this water sport.

The game is generally played in the late afternoon by workers just returned from their inland gardens, and the splashing and frothing and yelling of spectators and participants create a real sporting atmosphere.

In some instances this atmosphere is heightened by the sight of several natives coming in on their surf boards. This sport is known as *fas fasŏ*, and the board used is rather small when compared to the board used by Sydney surfers. It measures eighteen inches by thirty inches by one inch, and is made of a very light buoyant wood. The surfer lies down on the board, the standing attitude not being used.

In order to let off any surplus energy which remains after *an su su*, the younger male players sometimes play at sand jumping. This game is known by the rather long term *ang kin ka:ltu, i ofof laku*. A mound of sand about three feet high is built, and one boy is delegated to watch the *ang kin* (mound) whilst the others go back about twelve yards along the beach and take it in turn to jump over the mound. The object of the game is to clear the sand without disturbing the surface. If the surface is disturbed, then the boy who broke the mound takes the place of the boy on guard, and is only relieved when another player breaks the mound.

A favourite pastime of people who are on a short bush journey is for each member of the party to pick a small fern leaf (of the fish-bone variety) and use this as a tally of the number of green lizards seen on the journey. The game is called *tata:bo*, i.e., the " giving and receiving of pigs ", and as a member of the party sees a lizard and points it out, he tears off a pinnule of the fern leaf. At the end of the journey the leaves are compared, and he whose leaf bears the least number of pinnules is the winner. He has given away more pigs than any other member of the party.

I have made very brief references to the toys used by the Tanga. A rather unique toy is the miniature bow, to the string of which a tiny triangular-shaped piece of wood is attached, so that when the bow is held in a perpendicular position, the streamer-like triangular-shaped piece of wood flutters down the string. This toy is called *an kilkilda:n*, and is so operated by the player that the fluttering triangle of wood never ceases to travel up and down the bow-string. The *kilkilda:n* is a small red flying insect with a black head and long wings. It appears in the rainy season, and from its buzzing the natives have divined that it is singing to the *titipet* bird, a bird with a peculiar dancing gait. The triangular piece of wood which flutters up and down the bow-string represents, of course, the *titipet* bird, whilst the player who operates the bow and sings to the fluttering triangle represents the *kilkilda:n*.[1]

Conclusion.

In conclusion, I shall briefly review some of the salient features of the organized play-life of the Tanga.

In vivid contrast to the way in which a dance is received, the spectators of an organized game shout applause and derision at the players. At first one is puzzled to know why this should be so. However, the reason apparently lies in the fact that games are competitive, whilst the dances are not, and secondly, that the games are so organized that the feelings of one clan are pitted against those of another.

Skill with the spear appears to be an integral part of the make-up of a Tangan sportsman. So obtrusive is this element in native play that it gives one cause to wonder whether such play is nothing more than a method of developing techniques which are necessary to the survival of the culture : recreative in purpose, but utilitarian in function.

The fact that certain kinship taboos are not respected during the playing of certain games is not, I fear, an indication that all such taboos are lifted on all such occasions.

[1] For another reference to and another use of this peculiar toy, see Sir J. G. Frazer, *Golden Bough*, Part V, Vol. I, p. 101.

However, the very fact of them being lifted at all indicates that even among the native " the game's the thing ", and special events require special codes of social behaviour.

No one who has witnessed natives playing their own games can doubt their earnestness. Each game is a real contest, and nothing indicates this better than the vain shouts of the victors and the shamed silence of the losers. Invariably this " shamed silence " is transformed into a belligerent defiance by the taunts of the victors. The game is replayed, and the losers are given a chance to wipe out the shame of their defeat.

Although the Tanga can count up to and, I suppose, if they wished, beyond a thousand, the fact that they pick teams consisting of multiples of ten and count the score by tens may be of interest to any reader wishing for information on the subject of native numeration.

When I had the little song which the diver sings translated to me, I was attracted by the very human sentiments expressed therein. The diver does not plunge straight into the water, but looks a little, shivers a little, and finally plucking up his courage, jumps in feet first.

The game *tata:bo*, in which imaginary pigs are given and received, is but another example of how a mere pastime reflects categories of thought peculiar to the culture. The winner of this game is he who has given away the most pigs, and so in real life the highest social prestige is always bestowed upon him who is lavish in the distribution of his swine.

Indeed, I believe that the play-life of a people is just as efficient a guide to its ethics as its magico-religious life or its economic life. The study of primitive play has been sadly neglected, and probably stands in much the same position as the study of primitive economics stood until quite recently.

One of the essentials of human happiness is indulgence in some form of play. I feel that this is a universal postulate which may be applied to all peoples of all cultures, and I would appeal to all those who are in a position to study primitive peoples to pay a close attention to the subject of primitive play.

F. L. S. BELL.

Australia: Material Culture. **Davidson.**

Notes on Two Variant Australian Baskets. *By D. S. Davidson.* (Figs. 1, 2.)

The following notes on two Australian baskets in the Museum of the University of Pennsylvania are presented in order to place on record further details on Australian basketry techniques and their distributions. Both specimens are of the common half-hitch-coiled type, but each shows certain variations from the usual specimens known from south-eastern Australia.

The first basket (Fig. 1*a*) comes from Cooper's Creek, South Australia, where it was collected by Mr. J. T. Huston, editor in 1905 of *The Church News and Notes* published in Adelaide, who sold it to the Museum in 1907. In shape and size it is fairly typical. The base is oval (26 × 32 cms.), as is the mouth (16 × 25 cms.); the height is 18 cms. The basket is unusual, however, in that the coils and the working element are of raffia rather than grass, and in that a two-ply native string, also of raffia, has been employed as a supplementary binder to lash together the coils. It is interesting to note that this string was not applied in the half-hitching technique, as are supplementary binders in other baskets, but in spiral fashion around two coils at a time in such a manner that each coil is bound separately with each adjacent coil. Furthermore, the strand lashing each pair of coils is interlocked with the binder around the adjacent coils, a unique appearance in Australian baskets. The technique is not apparent in the photograph, but is shown in Fig. 2.

The purpose of supplementary binders in the mind of the makers is unknown, but such additions not only strengthen the basket but add to the æsthetic effect. It is interesting to note that the method of application of this spiraling binder differs from the standard techniques in Melanesia, where spiraling is common. A note accompanying

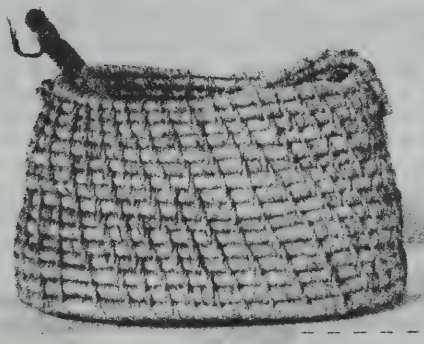


Fig. 1*a*.

Fig. 1*b*.

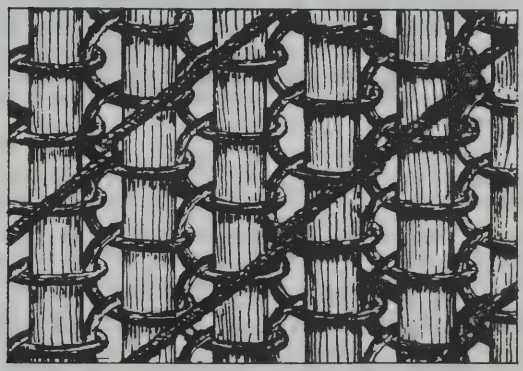


Fig. 2.

the basket states that the specimen was made under mission influences, but the latter are not described. It would seem that these influences could have been responsible only for the choice of materials or in the use of the spiraling binders.

The second basket (Fig. 1*b*) is said to have been made by " Queen Mary " at Lake Tyers, Gippsland, and was acquired by the Museum in 1893 as a gift from Dr. Robert H. Lamborn. In size and shape it is quite typical (base 23×23 cms., mouth 16×16 cms., height 18 cms.). The coils are of the usual multi-stranded type. This basket was constructed in the common manner by taking the working element of grass (reed) in half-hitches around each coil individually and over the loop of the half-hitch which binds the adjacent coil. Subsequently, a second series of half-hitches was taken around two coils at a time over the original half-hitches, with the result that the latter are discernible only upon close inspection. The supplementary binders alternate with each other regularly in the pairs of coils they circumscribe in such a manner that each individual coil is bound first to the adjacent coil on one side, then to that on the other side to produce

a staggered appearance as in a brick wall. A similar application is found in a basket from Fraser Island, Queensland, and to a slight extent in a specimen from Framlingham, Victoria, in which the motive apparently is an æsthetic one. A variant application in which the supplementary working strand is taken around three coils at a time has been recorded from Swan Reach, South Australia. In the latter the bindings were not staggered, with the result that the pattern has a banded appearance.[1]

If we may judge from the few specimens available, it would seem that the use of a second series of binding elements was known throughout most of south-eastern Australia, although it apparently was not characteristic of any area. Such supplementary binders greatly strengthen the baskets, and in the many possibilities for variant applications present numerous opportunities for the development of pleasing and striking patterns. However, in so far as our few data indicate, it appears that the aborigines seldom took advantage of these opportunities, for most baskets show no variation from the fundamental half-hitch technique of construction. It is only in a few specimens that variant applications have been noted, but since certain of these variants are found in widely separated localities, it appears that they were recognized as distinctive varieties, and as such were being perpetuated.

It thus seems apparent that technical factors are of primary importance as an influence upon the development of the simple design patterns on Australian coiled baskets. The aborigine who might wish to achieve a new design, if there is conscious effort in this respect, would need to do no more than alter the technique of construction, and if this were followed consistently a specific geometrical pattern which could not have been foreseen would automatically follow. The few variations noticeable seem to indicate that there have not been many attempts to alter either the shapes of the baskets or the technique of construction. As elsewhere in the world, motor habits in technical processes appear to have exercised strong conservative influences. It will be interesting to see whether additional variations will come to light when a greater number of baskets have been adequately studied.

D. S. DAVIDSON.

Australia: General. **Enright.**

Notes on the Aborigines of the North Coast of New South Wales. *By W. J. Enright, B.A.*[1]

I. Ceremonial Objects.

In the year 1935 I received from Michael Griffin, of Coff's Harbour, a number of stone artefacts of the aborigines. Three of them he called " totem stones ".

I showed them to a Worimi Karadji at Purfleet last year (1936), and he stated that one of them, a piece of white quartz of spherical shape 7 $\frac{5}{16}$ inches in circumference, was used by medicine men, but the other two, which appear in the accompanying photograph, were unknown to him. The following day I was at Nulla Nulla, near Bellbrook, on the Macleay River, where I met seven initiates who still assist in carrying out the initiation ceremonies called Murrawan, Dalghai and Kiparra. Apart from Professor A. P. Elkin, no one else was present but a little girl no more than seven years of age. On opening my bag containing the two stones, the aboriginals immediately stood shoulder to shoulder, forming a wall screening the objects from the view of the little girl. That convinced me that the stones were sacred.

The smaller one, I was informed, was shown to the youths who had been through the ceremony of the Kiparra, and they were told that at one time there was no moon and a great boomerang thrower threw his boomerang into the sky, where it remained and was thereafter the moon. The stone illustrated the story. One of the men recognized

[1] The three specimens referred to are figured in D. S. Davidson, " Australian Netting and Basketry Techniques ", *Journal of the Polynesian Society*, Vol. 42, No. 4.

the stone and said it came from Bowra. As that place is near Coff's Harbour, his statement was probably correct. The other stone told the story of the brown snake, but he could not remember it. I have described[2] the Kiparra system of initiation, but I have never previously heard of stone symbols being used to illustrate the instruction given to the youths.

Matthews described[3] the Burbung ceremony of the New England (N.S.W.) tribes whose country adjoined that of the North Coast (N.S.W.) tribes, but he never mentioned this practice. It is quite clear that those who have written of initiation ceremonies in eastern N.S.W. believed that the ceremony ended with the painting of the boys with the red and white stripes crossing each other to form squares, and the extinction of the two fires.

Fig. 1.

Another stone symbol used in secret work has since been discovered, and I learned also of a piece of carved wood used likewise, which is now circulating amongst the coastal natives.

In describing[4] portion of the material culture of Port Stephens natives, I referred to Fig. 3 of Plate IV as a boomerang, and Fig. 14, Plate III, as a whetstone for sharpening shell fish hooks. I now find that that statement was erroneous. I received all the articles described some months before I met " Tony ", the head man of the Garewagal section of the Worimi, and evidently my language did not convey to his mind a sufficiently clear description of the article I was speaking of. Those articles are used in the final teaching, and Professor Elkin, in dealing with another phase of native life, will describe their use.

II. Stone Circles.

Professor W. J. Perry[5] comments on the apparent absence of stone circles from Australia. I have previously mentioned their discovery by Surveyor H. O. S. White in the Nandewar Ranges, and that Commissioner Fry had seen them in the Paterson River district.

A Karadji of the Worimi tribe informed me that he saw a stone circle at the ruddle ground near No. 1 Station, which lies between Nowendoc and Gloucester (N.S.W.).

[1] This article forms the first of a series of records made by the author during his long association with the North Coast tribes.

[2] *Journal of the Royal Society of N.S.W.*, Vol. XXXIII. p. 115.

[3] *Proceedings of the Royal Society of Victoria*, Vol. IX. p. 120.

[4] *Journal of the Royal Society of N.S.W.*, Vol. XXXIV. p. 103.

[5] Perry, W. J.: " Children of the Sun ", London, 1928.

The ruddle ground is the place where the natives paint themselves with red ochre during the Kiparra ceremony. None of the aborigines knew its history, and it was believed to be very ancient. He said it was neither a Kiparra nor a Karadji circle.

J.N., a Kumbangerai tribesman, informed me that on a mountain near Gleniffer he found a stone circle with a little heap of stones in the middle. He and his companions pulled out the stones and found a big white stone under them. He went back on a later occasion but could not find it, and believed it had disappeared, but he could not give a reason for that. The circle was not a Kiparra ring. He thought the natives painted themselves at the ring with the cinnabar obtainable near there.

Another stone circle is referred to in the myths of the north coast.

III. Burial of a Darkinung.

The Darkinung tribe made contact with the Kamilaroi near Singleton, and their territory extended to and down the valley of the McDonald River. Mr. Alfred Eather, of Bulga, informed me that his mother witnessed the burial of a woman of that tribe in her childhood days. The body was trussed up with knees near the head, and carried on a sheet of bark from the place of death. The body was swaying about whilst being carried, and his mother raised her hands with the intention of preventing the body from falling, when the aborigines immediately showed a feeling of horror. Possibly they were expecting the body, by its movement, to indicate the direction from which the enemy that caused the death came or was situate. Arriving at the place of burial the body was placed on the ground and the earth was piled on it in the form of a mound with the aid of the boomerangs. This is the first time I have heard of that type of burial in the coastal (N.S.W.) district, although Sir Thomas Mitchell found mound graves in western New South Wales.

IV. A Worimi Increase Ceremony.

When any woman of the Worimi tribe residing about Port Stephens, New South Wales, desired to have a child, she would go to a big fresh-water hole near Sandy Point ; there she would express her wish to have a child, and then completely immerse herself in water. No further rites were performed.

V. Myths of North Coast (N.S.W.).

A member of Danghetti tribe, Thomas Drew, who died recently, told me that the parents of the Creator were native companions, and that He was killed at Arakoon by men of the Ngeunbah tribe ; three days later He rose from the dead, when the men who killed Him were turned into tea-trees, which may be seen there still. He had a name which can only be mentioned in a secret meeting. Later He will be given another name. It was from Him that all the laws of the Kiparra were received.

J.N., a member of the Kumbangerai tribe, told me that in that neighbourhood above referred to is a ring of stones, and in it there is a grave. Later he explained that what he called a grave is a stone about six feet long laid in the earth. He knew nothing of its origin, but said he was told by his grandfather and father that Goolumbra was buried there.

From J.N. I also heard the following : Long ago his people had a big camp up Orara way, and the moon had a lot of sores on him. He could not walk, and had to be carried. Only those with grass and tree totems carried him. They took him to Coff's Harbour, where they pitched camp and laid him down. He was apparently dying, but decided to have a swim, in expectation of benefiting by it. He said to Grass Tree : " You will live for ever ", and ever since, if you burn grass it will come up as a tree. He died and was buried on the island near Coff's Harbour.

VI. The Yerri-wahoo.

Matthews[6] relates a legend current amongst the natives of the south-east coast of New South Wales concerning a creature called the Yaruma. According to them it was a creature closely resembling man, but of greater stature, and having hair all over the body. J.N., a Kumbangerai, told me that big hairy men lived in the scrub at Nana Glen (North Coast, N.S.W.), and were called by the natives Jarrā-wahu. On one occasion a kūri (aboriginal man) who found a turkey's nest made a fire to cook the eggs. Whilst he was cooking them a Jarrā-wahu arrived, and as the kūri turned one, the Jarrā-wahu turned another. The kūri, becoming angered at this, spat at the Jarrā-wahu, who, returning the compliment, was struck on the leg with a tomahawk. As he was struck he cried out " Koin ", which brought up his companions. They charged the kūri and, to impede his retreat, threw a fog in front of him, but he escaped. The Jarrā-wahu were never known to come out of the scrub, but the Karadjis, whom the Kumbangerai called Nallūngerra, used to hunt and kill them. The Jarrā-wahu killed the kūri when they caught them.

A Crown Lands Surveyor, S., informed me that he lived as a boy in the Mudgee district, where a scrubby place was reputed to be the abode of a " Yahu ", and a resident in the Maitland district told me a " Yahu " was reputed to live in a thick scrub there. Each said he was a big hairy man.

What is the foundation of these legends can now only be a matter of conjecture. I did get reliable evidence of a tribe of aborigines who lived in the brushes on the Manning River who practised cannibalism. They were driven there by the Worimi, who called them " man-eaters ". Some similar circumstances in the distant past may have given rise to the story and, as time went on, the fearsome qualities and appearance of the outcasts were exaggerated and the legend gives us now a creature which is described only as it exists in the imagination of the fearful.

VII. An Aboriginal Grinding Stone.

I recently received an aboriginal grinding stone from Mr. A. Eather, of Bulga. It was found on the bank of the creek at Milgarra, near Bunnan (N.S.W.). It is of basalt, and is thirteen inches in length, four inches wide at one end and eight inches at the other. The thickness varies from half an inch to two and a quarter inches. It is flat on each side, but one side is worn smooth from constant rubbing. The upper stone is about eight ounces in weight, and is a water-worn basalt pebble. It is worn flat by use on one side only. It was used for grinding seeds, including those of the Kurrajong (*Stereulia acerifolia*), and is the first I have seen from eastern New South Wales.

Mr. Eather informed me that he has found grinders at Bulga, but they were smaller, of different material, and concave. I have not had an opportunity of seeing one, and it might be that the material was softer and by use the cavity would be produced. These upper and lower stones from Milgarra are so worn as to suggest that the seeds were reduced by a rubbing.

W. J. ENRIGHT.

ANTHROPOLOGICAL SOCIETY OF NEW SOUTH WALES: PROCEEDINGS

Aboriginal Rock Carvings, Wollombi District, N.S.W. *Summary of two lectures delivered before the Society by Mr. R. H. Goddard and Mr. F. Slater on 16th February,* 1937.

Mr. Goddard described the expedition which set out in August, 1935, to search for a hitherto unknown aboriginal ceremonial site lying at Burragarra. After a rather arduous climb through almost virgin bush, a series of carved emu pads was found leading northwards. Further up the mountain ridge two potholes were noticed, together with a series of grinding grooves. When at length the *burragarra*, or devil's rock,

[6] Matthews, W. J.: " Notes on the Aborigines of New South Wales ", Sydney, 1907.

was reached, an amazing collection of carvings over an acre in extent was exposed to view. These remarkable carvings consist of several figures of men and animals, birds' tracks and circles.

A further collection of ceremonial carvings was discovered in January, 1936, at the base of Yango Mountain. Among them was a human figure with rays spreading up from its head, a boomerang in its right hand and one at its left foot, five eyes, and a girdle around its waist.

In concluding his description of these two new sites, Mr. Goddard suggested that they lay along a definite trade route once traversed by the natives of these and more distant parts of the east coast of Australia.

Using the evidence obtained by Mr. Goddard, Mr. Frederic Slater attempted to interpret the signs carved in the rocks by the aborigines by reference to similar signs used by the ancient Egyptians. The lecturer referred to the carvings as a form of picture language. He claimed that the records which have been found on the rocks establish the Nilotic origin of the aborigines. He traced the development of written language, and then proceeded to give a syllabic interpretation of certain aboriginal words. According to the lecturer, "in the exodus from the Nilotic region, the ancestors of the aborigines came south, bringing their symbols with them. The primordial parents of the people we call the aborigines, together with their dog and their boomerang, left Egypt about the time depicted in the Papyrus of Ani."

The Natives of Malaita, Solomon Islands. *Summary of a lecture delivered before the Society by Dr. H. Ian Hogbin, M.A., Ph.D., on March 16th, 1937.*

Malaita, although it is by no means the largest of the Solomon Islands, is by far the most important, since it is so densely populated. Almost half the inhabitants of the group are congregated on this one island—over 40,000 out of a total of 93,000.

The natives may be divided into two groups, known locally as the bush and salt-water peoples respectively. The latter are presumably late arrivals who were unable to gain a footing in the interior. At present they occupy tiny islets, built up in many cases by hand, in the lagoons off the coast. In such conditions cultivation of the soil is impossible, and they therefore occupy their time in fishing. The bush peoples, on the other hand, have no access to the sea, and spend the greater part of the day in gardening. Markets are regularly held, where the vegetables of the bush are exchanged for the fish from the coastal lagoons.

The salt-water people of the west coast, in addition to fishing, manufacture strings of shell discs known as "shell money". These are traded all over the island, and are then used for bride-price.

The normal bride-price is about 80 strings, each six feet long. No one can ever hope to accumulate this amount from his own trading ventures, so that everyone is dependent on his friends and relatives for help. The bulk of the wealth in the community is actually in the hands of the elders, so this custom provides them with a convenient means of disciplining the young people. If a youth is disrespectful, or fails to obey them, they remind him that unless he behaves they will refuse to help him when the time comes for him to marry.

Bride-price also provides a guarantee for the good behaviour of the husband. If he is cruel the girl may run home to her parents, who will then refuse either to allow her to return or to give back any of the shell strings. The young man is thus at a double loss: he has neither a wife nor bride-price.

NEWCASTLE MEETING, MARCH 18th, 1937.

A special general meeting of the Society was held in the Reception Room of the Newcastle Town Hall on March 18th. The President, Mr. Eric Ramsden, was unfortunately unable to attend because of illness, and Dr. F. W. D. Collier was appointed chairman. In opening the meeting, Dr. Collier stated that the Society had very kindly arranged the meeting for members who resided in Newcastle, and to promote an interest in anthropology among the residents of the city. He hoped that such a meeting would be arranged annually in the future.

The Honorary Secretary, Mr. F. D. McCarthy, said that he had great pleasure in extending to Dr. Collier and Dr. Champion, the organizers of the meeting, the sincere appreciation of the Council and members of the Society, and felt that the splendid attendance was a fitting reward for their endeavours. He outlined the history and objects of the Society, and dealt briefly with its activities.

The following addresses were delivered:

"Kingship and Coronation", by Professor A. P. Elkin, M.A., Ph.D.

"The Brain of Primitive Man", by Professor J. L. Shellshear, M.B., Ch.M.

Mr. K. S. McGill, in proposing a vote of thanks to the speakers, suggested the formation of a branch of the Society in Newcastle; such a local Society, linked with others in Australia, might be the means of developing interest in anthropology in the north. He very strongly supported Professor Shellshear's appeal for legislation to protect aboriginal relics and for the dissemination of information which would enlighten the public as to their historical and scientific value. The motion was carried with acclamation.

Kingship and Coronation. *Summary of a lecture delivered before the Society at a special general meeting held in Newcastle, March 16th, 1937, by Professor A. P. Elkin.*

An important aspect of the recent crisis in England was that the holder of the position was not concerned with the sacred aspect and nature of the kingship or with the old belief that the moral goodness of the king and the prosperity of the people were intimately linked.

There is no point whatever in kingship once belief in divinity and in God has gone, and life has been fully secularized ; a president would do as well. The primary function of a king never has been to govern, but to give life—by magic in primitive times, by being the leader in religious ritual in old civilization, and as the protector of a people's religious and moral ideals in modern days. Some might think that the sacred kingship was a worn-out and out-of-date form, but they must realize that " monarchical government has a psychological value we are not as yet in a position to understand ". What was more, they were returning, according to some students, to a new " divine kingship " in Europe. Thanks have been rendered to God and His instrument, Adolph Hitler ; the Fascist State claims infallibility which was the substance of the new divinity ; Austria, according to Professor A. M. Hocart, has recently discarded a democratic republic whose right proceeded from the people, in favour of a right that proceeds from God Almighty. Moscow has abolished God, but the change is not as great as it may seem, for the philosophers have long reduced God to an Idea, and the Idea is still there, the final inevitable Truth expressed in the infallible State.

They of the British Empire were not returning to the kingship after an era of republicanism, or of kingship based on an unhistorical theory. The King represented the country and Empire on its sacred and moral side, a position to which he was raised by the ritual of Coronation. He had not been pushed back into a condition of being but a rubber stamp, because the king was never meant to rule in the way a prime minister or warrior leader did, but was expected to dispense in a real, though unobtrusive manner, " the King's justice ", giving or withholding assent, and, in an Empire which recognized religion, to represent the government on its Godward side.

In many countries kings exercised magical powers over the weather, crops and well-being of their people, just as did medicine-men in more primitive organizations. Almost the most important part of a king's duties seemed to have been in some communities the performance of ritual for the welfare of the people and their land. So dependent were the crops of the kings in Polynesia that the same word, " sau ", meant king, peace, and prosperity. In their own coronation rites, after the newly-crowned had offered to the Archbishop the bread and wine of the communion, and then the golden offering, the Archbishop prayed : " Almighty God, give Thee of the dew of heaven and the fatness of the earth, and abundance of corn and wine." This biblical phraseology went back to the time when kings did have some control over vegetation.

They prayed, in their national anthem, for their king to be victorious, asking God to scatter his enemies and make them fall. Though they might try to picture certain nations as the enemies, they were really using language which had a special history. The enemies whom the king was to conquer were the powers of evil, or else symbolized those powers. In many cases the king was divine. Their English kings of today could still trace their ancestry (mythical though it be) back to gods in Scandinavia and Persia. But descent from godhead and inheritance of " blue " blood was not sufficient ; the real power of the king was bestowed at coronation, the original purpose of which was to make the king a god-divine.

Primitive Fishermen of the Pacific and Their Methods. *Summary of a lecture delivered before the Society by Mr. F. D. McCarthy, Dip.Anthr. (Syd.), on April 20th,* 1937.

The fishing methods employed by primitive peoples have, of necessity, to be adapted to the type of fish sought, and this has been accomplished in many ingenious ways by the Australian aborigines and the natives of the Pacific Islands. A wide variety of methods are employed in the Oceanic area, such as hook and line, nets, traps, spearing and harpooning, stone and log weirs, plant poisons, and even the rearing of young fish in ponds. There is a great development of the use of large nets and traps amongst the islanders. The latter, living in permanent villages, have developed their crafts to a greater degree than the Australian aborigines, and with their superior tools, they make extremely well-finished fishing gear. In the manufacture of gear traditional methods must be followed, and the fishermen are forced to observe tabus and restrictions on their behaviour. Supernatural punishment and public disgrace are the rewards for not doing so, especially if such an offence occurs during a co-operative expedition, or when catching the bonito, palu and shark. Hand lines and hooks are owned by individuals, but the large nets, traps, fishing canoes and grounds are the property of family groups and villages. The catch from co-operative expeditions is shared by those taking part.

The women generally do the reef fishing with hand nets, and collect shell-fish, but the more hazardous deep-sea fishing, and the operation of the large nets, in which there is some uncertainty and danger, is the task of the men.

Fishing among primitive peoples is of two kinds : individual and co-operative. Organized expeditions, in which related kinship groups take part, are a feature of the economic life of the Melanesians and Polynesians. A considerable body of ritual, myth and legend is attached to these enterprises, and magic plays an important part in their successful performance. In parts of Australia increase rites are carried out to ensure a plentiful supply of fish food ; in Melanesia and Polynesia charm stones, in which the spirits of the gods reside, or which possess magical powers, are placed at the fishing grounds to attract the fish and to make them easy to catch. A portion of the catch, usually the first fish caught, is offered by the Maori to the god of the sea as a thanksgiving.

The function of the magico-religious rites associated with fishing is to ensure a plentiful supply of fish by appealing to the supernatural powers or gods believed to control the world beyond the practical, to seek their sanction for catching the fish, and a thanks offering for their bounty.

The lecture was illustated with lantern slides.

PRECIS OF PAPERS READ AT SECTION F, ANTHROPOLOGY, OF THE AUSTRALIAN AND NEW ZEALAND ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE, AT THE CONGRESS HELD IN AUCKLAND, JANUARY, 1937.

On the Methods of Migration of the Extinct Tasmanian Race. *By W. E. L. H. Crowther, D.S.O.*

This paper examines at some length the view recently put forward by Professor F. Wood Jones as to the method of arrival of the recently extinct Tasmanian race in that island.

It attempts to weigh the factors for and against this migration having been achieved after a long ocean canoe voyage, deliberately undertaken, or, alternatively, as a party of castaways. The extinct Tasmanians, being of the negroid type with frizzy hair, are assumed to have had a canoe culture comparable to that of the Melanesians of the present day.

The probability of such a migration having been made across what is now known as Bass Straits by a land bridge is rejected, owing to lack of geological or other evidence of any recent subsidence of such a bridge and the fact that no human artefacts have so far been discovered on the islands of Bass Straits.

The motives for a canoe migration of a race from a tropical or sub-tropical area to the cold latitudes of Tasmania are examined, as are the canoes themselves and types of voyages undertaken by Melanesians, particularly as exemplified by present-day inter-island visits of the Trobriand Islanders.

The conclusion reached is that such navigation by sight, the voyagers travelling by day only, and with a favourable wind, would not have permitted such a migration, moving in a south-easterly direction across the South Pacific Ocean, to reach Tasmania. This view is strengthened by a detailed consideration of the prevailing winds off the coasts of Australia and in the Tasman Sea, and of the ocean currents as existing at present. This consideration has been based on data kindly provided by Captain J. K. Davis, of the Commonwealth Department of Navigation. These ocean currents, however, would by the direction of their set have actually aided a migration from the eastern coast of Australia.

It is thought, on the other hand, that, given a sufficient motive, an attempted migration of Polynesians across the Tasman Sea might have been successful in reaching Tasmania. Details of Polynesian methods of navigation and intense preparation for such voyages are given.

In conclusion, after describing the catamarans and rafts of the extinct Tasmanians and actually seen in use by European explorers, and after touching on the possibility of this race having, as did those of the Banks and Easter islands, allowed their canoe culture to deteriorate, the writer believes that the Tasmanians reached the island by a slow infiltration by canoe, from Melanesian or other Pacific islands, southward along the Australian coast, and finally by sea across Bass Straits, possibly breaking this part of their journey at some of the islands in the Straits.

Blending of Religions in the Solomon Islands. *By Dr. H. Ian Hogbin.*

Many of the natives of the Solomon Islands have in recent years become professing Christians, but this has not meant the complete abandonment of their old religion. What has taken place is rather a blending of the old with the new. These natives believed formerly that the spirits of their ancestors were possessed of supernatural power, by means of which they could cause the affairs of their descendants to prosper. Certain offences, however, were believed to anger these ancestors, and they then punished the wrongdoers by making them ill. The consequence of misdeeds could only be averted by making a confession at a shrine and then offering up a sacrifice.

Today it is thought that the Deity is possessed of an exactly similar power, and also that failure to observe the Ten Commandments will lead to illness. This can only be averted by public confession in church. If a man does become ill he at once sends for a native teacher and confesses all his misdeeds, hoping thereby to avert supernatural vengeance.

If a notoriously wicked person prospers in spite of his evil ways, it is thought that vengeance is merely being postponed till after he dies. On the other hand, if a good man has bad health continuously, he believes that his patience is being tried after the manner of Job of old.

Stone Material of the Australian Aboriginal. *By S. R. Mitchell.*

The use of the term " stone " in the study of the stone artefacts of the Australian aboriginal conveys little information when consideration is given the remarkable range of stone material used by these people. This material includes a number of distinct rock types and mineral species varying greatly in physical properties, some being of such a crude character that it is difficult to believe that they could serve the purposes of a stone-using people, whilst in some areas teeth, bone or shell replaced stone.

Specific identification of this stone material is of great importance in indicating the influence such material often plays on the type of artefact produced ; in determining its source and distribution, and in providing evidence of trade routes or of the migration of a culture. Leaving out of consideration magic stone, fire stones for cooking purposes, hammer, pounding and chipping stones, mill stones and stone for the making of sacred and ceremonial objects, stone material can be divided into two important groups.

Group I demands a dense fine-grained material, hard and compact, yet somewhat brittle, of sufficient homogeneity in its internal structure that it will break with a pronounced flat or conchoidal fracture, and which can be largely controlled during flaking.

From material of this nature most flaked artefacts were made, those used for cutting, sawing, scraping, graving, gouging or planing, namely flaked knives, spearheads, native chisels (tuhla), points, crescents, " elouera ", " pirries ", gouges, planes and some choppers.

The rock types coming under this group include quartzites, cherts, jasperoids, rhyolites, pitchstones, porphyries, fine-grained basalts, fine-grained granitic rocks, greywacke, indurated sedimentary rocks, porcelainite and others not specifically identified.

The mineral species cover quartz, chalcédony, jasper, agate, flint and silicified wood.

Group II requires a hard, tough material of such a nature that the effective cutting edge produced by chipping, or chipping followed by grinding, should withstand considerable use by impact without fracture. From material of this group most of the chopping tools were made, including the ground-edged axes, chisels, knives and adzes. In this class are found many of the finer grained rocks of igneous origin, including diabases, diorites, dolerites, amphibolites, basalts, dacites, quartz and felspar porphyries, granites, some sandstones, and siliceous limestones and certain sedimentary rocks that have been altered by metamorphic agencies, quartzites, chiastolite and nodular schists, etc. The outstanding example of Group II is the diabase of Mt. William and other localities in Victoria.

The aboriginal's usual source of stone material was either from outcrops of the rock or water-worn pebbles and boulders from the beds of watercourses or coastal shingles. The latter, having been subjected to much wear and tear (attrition and abrasion), would be the more resistant, tougher and harder portions of the rock, and therefore eminently suited to the users' requirements. Where rivers traverse areas of igneous rocks, or rocks containing intruse dykes, high quality axe stone is frequently found in their beds, and would account for the large variety of materials represented in the axes picked up. Being naturally tough and of a suitable shape, little work was entailed in flaking a cutting edge, followed by grinding if the quality of the stone warranted it.

A brief description is given of the more commonly used stone material of the Australian aboriginal, together with the more important localities in which they occur, with some particulars of the tools made from them. Stress is laid on the influence such material had on the type of artefact produced. Types in general can be said to depend largely on the nature of the material available. The more tractable the material was, the greater the proportion of conventionalized types to be found in a given locality. As the Australian aboriginal was preeminently one that had adapted himself to a difficult environment, he naturally could, and did adapt all classes of stone material to his purpose. G. Aiston, referring to the chipped stone tools of the Lake Eyre area, makes a very significant statement: "Most of the tools picked up by collectors are worn out, and have been discarded." To the primitive the aboriginal flake was of greater importance than the final product, the conventionalized tool we so highly prize. The flake was only a means to an end. Given a particular type of flake dependent on the flaking properties of the material available, conventional treatment resulted in a particular type of implement. From elongated flakes, points were produced; shorter broader flakes, crescents, and when the material was of inferior quality, nondescript scrapers only. Similarly, with axe stones from a superior quality material, ground edge axes were made, but from inferior material crudely chipped hand axes or choppers only.

The Dentition of the Piltdown Man (Eoanthropus Dawsoni) from a New Aspect. *By R. M. S. Taylor.*

The paper, which was illustrated by lantern slides and by casts of the fragments and of the skull as restored by Professor Smith Woodward, of the British Museum, opened with a brief account of the finding of the fragments at Piltdown, Sussex, England, over a period of several years from 1908. It is of interest to note that in addition to worked flints and remains of extinct animals in the same deposit, there was found nearby a large slab of fossil bone which had been cut from the thigh of an elephant. The clean cuts on this piece of bone showed that it had been worked soon after the animal's death. Thus it is no wonder that the Piltdown man has been called "Britain's first known inhabitant".

The fragment of the lower jaw, which contained two essentially human molar teeth, was more chinless and ape-like than the Heidelberg and Neanderthal jaws. The attention of a dentist is immediately arrested by the features of the dentition in Smith Woodward's restoration of the fragments. Except for one canine tooth and the two lower molars already referred to, the restoration of the dentition is hypothetical, and Dr. Taylor showed that the result is both a mal-relationship of teeth and inconsistent with the evidence provided by the molars.

Attention was then given to the modern human dentition, and it was shown that there are certain basic characters that enable individual teeth to be identified. These characters were explained, with particular reference to the distinctions between upper and lower canine or "eye" teeth of the left and right sides. The production of wear on teeth was considered, and the position and extent of the wear was shown to have diagnostic value for the purpose of tooth identification.

On returning to a consideration of the Piltdown dentition it was found that the canine tooth which had been placed in the restoration as a lower right presented features in strong contrast to those of a lower right canine. Not only so, but it was found to possess the features characteristic of modern upper left canine teeth. Dr Taylor then illustrated his suggestions for modification of the Smith Woodward restoration; by placing the canine in the upper left position it was found possible to reconstruct a dentition with less prominent teeth, yet still consistent with the known features. This modified dentition shows close resemblance to modern skulls, and therefore brings the dentition into harmony with the cranial restoration proposed by Sir Arthur Keith.

The Problem of Internationally Standardizing Scientific Method. *By Miss M. L. Tildesley, Chairman of the Comité de Standardisation de la Technique anthropologique.*

A discussion of methods whereby uniformity of technique, where desirable, may be achieved in scientific research, so that results obtained all over the world in the same departments of work may be readily compared. The argument is illustrated from an attempt now in progress to formulate a standard list of observations, measured and otherwise, in physical anthropology. The obstacles generally to be encountered, both on the human and on the technical side, and also ways of avoiding them, are discussed.

CORRESPONDENCE, NOTES AND NEWS

Aboriginal Rock Paintings Figured by D. S. Davidson in his recent Monograph. (See MANKIND, Vol. II, No. 3, p. 68.)

The rock paintings at Glen Isla, Victoria, represent two separate hunting scenes. The upper portion of the plate is the picture story of a kangaroo drive. The details show the beaters and hunters closing in on the animals and bringing the hunt to a successful end. Other features delineated are the bush surroundings, the emu, dingo and other wild life, the excited native up a tree acting as a signal-man, and two people with joined hands apparently assisting in the hunt by heading off the kangaroos. The story starts with Figures 19 and 20 and ends at the dingo and emu.

The lower portion of the plate is also a picture story of one of the methods used by the aborigines to catch birds. In this instance a bird is being driven into a decoy or maze made of upright sticks placed together at close intervals, in which the bird is trapped and killed. The group of seven men described as performing a corroboree are actually beaters, as are some of the other figures, including a woman waving a bough. The bush surroundings are also shown, and the story commences at Figure 1 and proceeds through Figures 2 to 5, ending at No. 18.

In the plate depicting the Depuch Island paintings, the circle resembling a cart-wheel appears to me to be devoted to initiation ceremonies, and not for "corroborees". Figures O, P and R, I am of opinion, form a group in which a native is seated near a screen, and not in a hut, as described, with a throwing stick near by. Figures R and S are described as a bird of prey attacking an unknown species of animal. It may be pointed out that the bird is evidently a female, judging from the presence of its young, and bears no resemblance whatever to any Australian diurnal or nocturnal bird of prey either in body, beak or tail. The webbed feet indicate it to be a swimming bird which is very angry, and is vigorously defending its offspring. It is difficult to define the animal being attacked; it has webbed feet also, and is probably amphibious. One would like to know the significance of the group in the ritual of the aborigines.

W. J. WALTON.

Movements of Members.

Mr. and Mrs. E. A. Holden returned to Sydney in January from a trip abroad, which included an interesting journey into Norwegian and Swedish Lapland. They travelled by train north for some 800 miles, from Stockholm to Abisko, the most northerly railway station in Sweden, situated on the shores of the vast inland lake Tornetrask, which they crossed, and proceeded on foot to visit several Lapp camps during the season of the midnight sun, twenty-four-hour tramps being practicable. The most northerly point reached was Innset, a Lapp camp in Norway approximately 69 N., and 159 miles within the Polar Circle. Unfortunately the brief summer proved a decidedly warm one, and most of the nomad tribes had migrated with their herds of reindeer to regions further north and eastward, leaving as tenants of the various centres the children, old people and camp-keepers only. The principal reason for this early migration, however, was the swarms of mosquitoes, which the reindeer dislike. Consequently opportunities for anthropological study were most superficial, but they learnt much of interest about these unsophisticated people, living in a region of lakes, mountains, and elevated plateaux. They were delighted with the extraordinary variety of plant and animal life abounding in the brief summer. They were impressed by the regulations of the respective governments for the betterment and protection of these interesting people and the flora and fauna of their surroundings.

Mr. F. L. S. Bell, a member of Council, and editor of MANKIND, left Sydney on a tour of the United States, Great Britain, and northern Europe to study the free public lending library systems in operation in those countries. This invaluable opportunity to make a first-hand investigation of this important branch of library work, which will undoubtedly be of considerable benefit to the people of New South Wales, was made possible by a grant from the Carnegie Corporation of New York, U.S.A., an organization which has long supported and developed the establishment of such library systems for the dissemination of knowledge. Mr. Bell will return in November, and will then assume office as the Society's president.

Mr. F. D. McCarthy, of the Australian Museum, who has been Honorary Secretary of the Society since 1932, has resigned from this position, as he will not be in Sydney for the balance of this year. He left on June 23 to visit the Celebes, Java and Singapore to study the methods of excavation of prehistoric deposits and sites, and will examine the collections in the museums at Bandoeng, Batavia and Singapore. He will attend the Third Congress of Prehistorians of the Far East in Singapore in January, 1938.

Miss Olive Pink returned in April, 1936 from seven months' field work among the Wailbri tribe of Central Australia. She has thus completed her third period of research under the auspices of the Australian National Research Council, and is at present in Tasmania writing up her data. Miss Pink also acted for a short time as temporary assistant ethnographer at the Tasmanian Museum, where she assisted in the planning of a painting depicting the uses of objects of native material culture.